

city to city. God helping us, let us try to overthrow this great evil of intemperence. Let the Progressive church show itself to be all that the name implies and God will abundantly reward us all.

Chariton, Iowa.

OUR MOTTO.

An essay read by Della Pearson at an entertainment of the Union Christian Endeavor at Ludlow Falls, Ohio.

"For one is your master, even Christ, and all ye are brethren."

Our motto contains as its central thought one of the three most endearing household words known to our language. These are father, mother, brother and sister, but the last two in their plural common gender are embraced in the word Brethren.

We reverence father and mother as parents, and look up to them as arbiters of our infancy and youth, while the name Brethren has a deeper, more endearing signification, in the fact that it is stripped of all sense of arbitrary government.

Moses found two Israelites striving together for mastery in the field, and his most bitter reproof was to remind them that they were Brethren.

When Lot's servants strove with Abraham's servants for the choice pasture lands, Abraham said. "Let there be no strife between thee and me, and between thy herdsmen and my herdsmen, for behold we are Brethren."

This endearing term signifies a unity of purpose, a oneness of interests. So we hear the members of lodges, orders and associations apply this name to such associates, calling them Brethren.

Another signification is that of springing from a common or like origin. In this sense the whole family of mankind are Brethren, having a common origin in Adam.

So the children of a family are Brethren having the same parentage.

But in our motto it has a higher, more endearing signification than any one of these. In its full meaning it embraces them all.

When Christ said to Nicodemus. "Ye must be born again" he astounded the wisdom of man. That wisdom could not comprehend that all man-

kind was dead in trespasses and in sins, and that nothing but a new birth following a new conception of life could restore him to the primitive sonship of God his Father, and the heirship of heaven, as Christ then declared, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." John iii, 3-7.

Finite wisdom could not comprehend Christ saying, "I if I be lifted up from the earth will draw all men unto me." John xii, 32.

Neither could it fathom the depth of meaning when he said "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you, and when he is come, he will reprove the world of sin, and of righteousness and of judgement." John xvi, 7-8.

A marvel occurred at Jerusalem on the day of pentecost, when Jesus' disciples were of one accord at one place, "and they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance." And Peter said to that vast multitude gathered from all nations of the earth, "these are not drunken as ye suppose... but this is that which was spoken by the prophet Joel.

"And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh... and on my servants and on my handmaidens, I will pour out in those days of my spirit; and they shall prophesy." Acts ii.

Paul says, by one spirit are we all baptized into one body, whether we be Jew or Gentile, whether we be bound or free, and have all been made to drink into one spirit. For the body is not one member but many." 1 Cor. xii, 13.

Every one then who has this common rebirth, and abides in this new life are Brethren in the most endearing sense of Brotherhood, not Brethren of each other only but are born into the discipleship of Christ and have become a part of that concourse towards which he stretched his hand and said "behold my Brethren." For whosoever shall do the will of my Father which is in heaven is my Brother." Matt. xii, 50.

These are not masters "for one is their Master, or teacher and leader, even Christ," but Brethren by one common birth, Brethren having one common interest, Brethren of one association, of one order, of one household, in which the love force by which Christ draws all men to himself, reigns supreme in every heart, dispelling all jealousy, malice, hatred and selfishness, with their accompaniments of backbiting, deceit contentions and strifes.

Of such the Psalmist might well say Behold how good and how pleasant it is for Brethren to dwell together in unity. Psalms ciii, 1.

If there is one thing above all other that God hates, it is egotism. When men and even kings blasphemed and scorned his mercies, and atheists mocked at his power, he bore with them, but when a Herod stood up before the people and said, "All this I did," God's patience staggered and he caused the egotist to be eaten by worms. And how often this same ugly spirit tries to take possession of our own hearts! Some brethren are always busy watching and finding fault with everybody, but themselves are filled with a good dose of the wrong spirit. We don't wonder that God hates the egotist, because everything about him is hateful,—his aim, his walk, his talk,—his everything has all reference to himself, and his only fear is that the people don't know how great he is. There is no class of men that lose the respect of good-thinking people so soon, and it is right that they should. If a man once becomes so selfish that his whole aim and purpose is set on self-aggrandizement, it is well he is left alone in his work. Such a man is not worthy the help of others, except it be in the line of getting him to see himself that he may learn how mean he is. Brethren, let us carefully watch this spirit, and see that it gets no hold on us.—Gospel Messenger.

Christ first is the motto with the holiest and the happiest of His servants.—CUYLER.

To fill your life with the spirit of Heaven here, is the way to make sure of going to Heaven hereafter.—THOMAS.